# POLYDORON:

OR

# A MISCELLANIA

of Morall, Philosophicall, and Theologicall

*SENTENCES.*

By IOHN DONE.

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# To the Reader.

VPon an unranckt regiment, it is no matter where you beginne to looke: neither upon these my Miscelanies, the first acknowledged thrust out issue of my braine.

Here are of all sorts, Morall, Philosophicall, Theologicall, as amongst men diverse Complexions, Affections, Postures, &c.

Some have dreſt the like in Meeters, and curious laying of

*Words together; but I onely affect a full ſence of meaning, not the trimme, as many of our Pamphlet trickers attyre the Bartholmew babies of their conceipts, and the dreſſe is as the time, I hold a Childs Drumme in a wiſe mans braine, and begets Poets (as one ſaith) like as a hot Summer does Flyes.*

*I neither care for* Momus, *nor* Zoylous, *they may finde their humours here Critiz'd.*

*My fantaſie begat theſe upon object, and I fixt them in this paper field, and ſo they are yours as they were mine. They are not obſcure, if you reade, and then conſider,*

*ſider; and if you will not the laſt, breathe not the firſt.*

*They are humble Teachers, if you be not too proud a Learner, ſayes*

I. Done.

# POLYDORON:

OR

## A Meſcellania of Mo-rall, *Philoſophicall, and* Theologicall Sen-*tences.*

---

*MAn is like a Citie.*

His skin the walls.

His eyes and eares the Factors and Merchants.

His hands the trades men,

His legs the porters.

His mouth the gate.

His teeth the portculize.
His appetite the Cater.
His ſtomacke the Kitchin.
His digeſtion the Cooke.
His expulſion the Scavenger
His ſoule the Church.
His reaſon the Preacher.
His fortitude the Souldiers.
His words the Shot.
His underſtanding the Governor.
His ſenſes the Officers.
His braine the State-houſe.
His heart the Cittadell or Caſtell.

Though a man hath no apparent or eminent vertue, yet if he dye rich, his heires will

will finde good parts about him.

Our life is like an houre-glaſſe, and the ſand worldly riches, which runnes with us but the time of our continuance here, and then is turn'd up by another.

All our life is but a Childing or bearing for the other world.

Hiſtoricall Poetry, is a ſpruce dreſsing of Senſe.

Love Poetry, a looſe Courtizane of the wit.

Satyricall Poetry, like a payre of ſnuffers ſnibbing filth in others, but retayning

it

it in it ſelfe.

Phyſicall Poetry, a perſpective, to ſee remote things by.

A man ſtudious in Science, is oft poore outward, becauſe his purchaſe is all inward.

A man made of meere complement, is like the ſhavings of horne made into flowers.

Hee that thinkes proudly of himſelfe for ſpeaking in a learned or forraigne language, is like him that thinks himſelfe rich, & fine, becauſe in another mans ground or cloathes.

Grammer

Grammer ſhould not bee ſo much ſtudied for it ſelfe, as for the Arts founded in it; yet many thinke them very learned if they can ſpeake Greeke and Latin, and the vulgar hold them ſo; when language to a wiſeman, is but as a diſh to ſerve up the ſence.

Hee that meddles with falſe Arts, workes in the ſhoppe of ſhame, and his journey-man is repentance.

In all profeſſions, it is ignorance that ſtrives for admiration.

The laſt thing a wiſeman leaves,

leaves, is to love himſelfe.

The reaſon that vertue is in leſſe credit than riches in the vulgar eſteeme, is, few know no other coyne, moſt deſire no other ſtampe.

Lend not thy money to wine drinking and gaming; for the one cauſeth forgetfulneſſe, the other repentance.

It is a perfect minde Fortune hath no place in.

The hereditary diſeaſes of the ſoule, are ſorrow, love, anger; the accidentall, covetouſneſſe, pride, envie.

The beſt Phyſitian to a ſicke

ſicke ſoule is prayer.

Hee doth not truly love, that loves the body more than the minde.

Truth needes not many words, but a falſe tale a large preamble.

Good is that feare that hinders us from ſhamefull acts, & makes a man circumſpect.

As the ſhaddow follows the body going to the Sunward, ſo doth glory vertue going to Chriſtward.

Hee is neereſt to the Divine nature, whom reaſon, not anger moves.

We neede not goe farre to

ſeeke

ſeeke a Temple to pray in, for our ſelves are either a foule or cleane one; but an Egyptian Temple ſhould be clenſed firſt by repentance.

Hard accidents darkens a weake minde, but an Heroicall ſoule then ſhines brighteſt.

The wheele or viciſſitude of earthly motions turnes ſtill: happy is hee whoſe minde is not perturbated beyond his reaſon, that is, whoſe braines or affections are not turned from good actions thereby.

Hee that ſtrives to ſhake

care

care from his life, is like one that knawes his fleſh from his bones.

If there bee no true comfort in this life but in God, how blinde is he that gropes for it in theſe lower things?

Since experience approves earthly things to be the worſhippe of this world: may it not bee juſtly ſaid the world worſhippes the golden Calfe ſtill?

Hee that ſtrives to ſhow his wiſedome, is like him that whiffles an Enſigne, delightfull onely to children and

and fooles; but to doe good by that one knowes good, is carrying the colours quietly.

There is a fashion in speaking and writing as in cloathes; but it is easily perceived where a foole overlaceth it.

Hee that lets loose his anger vpon every occasion, is like him that lets goe his hawke upon every baite.

Roaring and drinking is the horse-way to hell, whoring and cheating the foot-way; but swearing and blaspheming followes *Corah*, *Dathan*, and *Abiron*.

There

There are many uſe the word; God damne me, ſuperfluouſly, if they repent not.

He that can make his paſſions ſtand about him bare, is a true maſter of his underhouſhold.

Paſsions are the over-ſet of humours; they ſinke him that too conſtantly beares up with them.

He that depends upon others, lets himſelfe out to farme.

The beſt countenance of truth, is to be what we ſeeme.

To ſeeme what wee are not, is player-like.

It is a paſsible vertue to ſpeake well, a praiſable to do well; the one reſembles the ſhadow, the other the body: but wiſely to hold ones peace makes a due Zenith.

The cenſure of others, troubles not a well planted minde.

To contend with fooles, is to be in the ſame parallell.

The bleſsing of God keepes company with vertuons actions; but that Gods bleſſing many Rich-men bragge of, is but eight in the hundred or worſe.

Hee who lives poorely in rich

rich havings, is like him that's a cold in a furr'd gowne, the cauſe onely inward.

An underſtanding ſoule in a groſſe body, is like a good leg in a winter boote; but a fooliſh ſpirit in a well featured body, is like a miſhapen ſpindle ſhanke, in a bombaſted ſtocking.

It is a rancke courteoſie, when a man is forc't to thanke for his owne againe.

He that thinkes too well of many, for the moſt part, betrayes himſelfe to the borrower.

He

He that loves all alike, loves none well; and he that hates and ſuſpects all, loves himſelfe too much.

What thou judiciouſly holdeſt lawdable in others, ſeeke to make reall in thy ſelfe.

Thoſe who prayſe others thereby to bee commended themſelves, reſemble horſes when they knibble one another.

A palpable flatterer is like a horſſtealer, that ſtrokes the horſe with ſweete-gloves, &c. Whoſe ende is to get vp, and ryde him out of his paſture.

Craft

Craft reqvires more witt, than plaine honeſtie doth: which makes knaves ſo nimble and officious.

A lyar without memory is like one has loſt his purſe to a reckonning.

A young vnthriftie heyre that is greene inward, black outward, is like a morning dreame, wakes and finds all gone.

Hee that overſets his confidence upon falſe projects, is like him that handes a looſe haulſer, falls over-bord.

He that delights in doing brave evill, as they call Swaggering,

gering,&c. is like him that ſweares vildly in ſome learned language.

The firſt and laſt thing we ſhould doe upon ſleepe, is to pray to, and prayſe God.

If the wine be good, bee thou the more wary; for if thou drinkeſt drunke, thou defaceſt the Image of God in thee, (that is) thy reaſon.

Hee that drinkes drunke, Cudgels his owne braine.

To Swagger in drinke, is to put a horrid Viſour upon an il-favored face.

There is no cauſe why any man ſhould bee proud, bee they

they Lords, Knights, Gentlemen &c. For if they consider themselves truely, they are but Millers, Cookes, and Dungmen; Millers in grinding their Meale, Cookes in decocting it, Dungmen by carying and expulsing excrements.

Hee may well clayme a boat-sons place in *Barkleyes* Shippe of fooles, that befooles himselfe; and he then blowes the whistle, when hee proclaymes his vayne confidence.

The difference betwixt Fortitude, & desperate dare-

ing, it is betweene the Sunne and common Fyer, the one produceth much good, the other consumes and destroyes what is put into it, and at last goes out it selfe.

A Gamester that depends his meanes on the hazard, is like the weather about Michaelmasse, now fayre, then foule; but in the adversitie of losse, hee's winters fowle way to a lender.

It is impossible thrivers by play should still prosper; for their best is losse waste o time, their thrift, vndoing o others.

O

Ordinary play is an ungodly exercize, for it is the whetſtone of anger, the father of Blaſphemous oathes, the murtherer of many mens eſtates; and the box an Iron-fac't bold pickpocket.

An honeſt playn-meaning man amongſt Cheators, is like one that ſleeps on an Ant-hill.

A noted coward is like a Dogge running through a Towne with a bottle at his tayle.

Eſteeme of thy ſelfe but juſtly as thou art, and no

more; for the world will doubt thee in that, and ſtrive to make thee leſſe.

It is a running plague to a horſe, when a haſtie aſſe rides him.

You lame the nimble diligence of a Taverne, when you come on the ſcore.

Hee who offers any thing to ſale, diminiſheth the eſtimation thereof.

If you'l put a falſe friend on the Teſt, offer to borrow mony of him, and hee'l like lead and copper fly away; but his Silver ſhall ſtill remaine his owne, on the coppell of excuſes.

A borrower is the veriest ſubject in a Kingdome, if without a pawne, a meere ſlave to cenſure.

He that goeth into a bawdihouſe, putteth one foote amongſt theeves, the other amongſt murtherers.

A craftie fellow is ſomewayes proffitable to a wiſe man, viz. makes him wary.

Drunkeneſſe looſeth a mans reputation, as a bad gameſter doth his mony, both commonly eyther laughing, or quarrelling.

He that is drunke finds alwayes ſomething in his way,

becauſe his fantaſie is full of figures.

He that is a true judge of himſelfe, acquits him from the cenſure of others.

Chymicall philoſophers ſay, *Facilius eſt, conſtruere, quàm deſtruere*: But fooles have experience to the contrary.

There is a ſport in recounting witty jeaſts, which who ſo over-ſtretcheth, becomes Buffone to the Auditory.

Hee that ſhowes ſtore of money amongſt needie perſons, whets a borrower to cut his courteoſies purſe, or a theefe to ſteale it.

Fayned

Fayned excuſes in a friend, are like falſe dice with a gameſter.

He that ſtill talkes for his owne endes, ſhould bee worne by his Auditors, as woemen weare fringe (or lace about the tayle peece.)

Drinking frindſhip, is but drunken kindneſſe.

That is an idle tale that neyther profits the teller, nor hearer: but a pernitious one, that benefits the teller, and hurts the hearer.

Hee that over-feeds his ſences, doth like him that feaſts his enemies.

Hee that hath good buſineſſe to doe, and wants meanes to effect it, is like a ſhippe ryding vpon her Anchor in the waſt of victualls.

It is vanity to put more confidence vpon this life, than on a winde at Sea: but it is wiſedome to have tackling ready for all changes.

Fooles are like the Sea waves, flying from the breath of good counſell.

We are apt to conceipt of our ſelves, farre beyond the worlds eſteeme, and to finde repentance too late, with his ſervant had-I-wiſt.

That

That poverty is juſtly contemptible, which is purchaſſed by following vice; but that not ſhãefully, gotten by acquiring vertuous ſence.

Who give themſelves to be the companions of vice, in the end become the ſlaves of it.

When thou findeſt thy ſelfe apt to frailty, make the paſſion of our Lord Ieſus Chriſt thy Looking-glaſſe.

It is wiſedome to be ſtayed by the advice of many wiſe men, rather than to run with thy fantaſie in the field of opinion.

Things out of the common course of trade, neede have an extraordinarie investigator.

He that gives himselfe to ebriety, becomes the servant of letcherie, and at last is attended on with povertie.

Meditation of holinesse is as glowing Cinders, but hearty prayer a flame reaching heaven, or *Elias* his fierie Chariot.

If every one would mend but one, wee should have the golden age againe.

Auxilliarie Souldiers may bee compared to gamesters, the

the Cheefetaines the Setters, the common Souldiers the Monies, which for honour, or gaine, the Captaines will hazard.

A poore man ſtanding upon tearmes of Gentility, is like one cloathed in ſilken ragges.

Gentility in the beſt definition, is but ancient riches; but where the Kings favour gives Title, Office authority, or vertue ornament, to them rightly belongs reſpect.

Suppoſe all thy auditors thy enemies, when thou diſprayſeſt any.

There

There was great difference betweene the Stoickes and Epicures, and likewiſe betwixt the Sadduces & Phariſes. viz. Whether auſterity or the full vſe of plenty was the way of mans life. The Epicures and *Sadduces* held *Poſt mortem nulla voluptas*, the Stoickes and Phariſes that by voluptillity heere, wee loſt the future ioyes of the other life. I would leave the judgement to my Maſters the Sorboniſts, but that I read of many of the Iewes Prophets, and beſt men in all nations, as *S. Iohn* the Baptiſt, and above all

our

our Saviour Ieſus Chriſt, who both could and did chuſe and take the beſt courſe; for hee ſayeth, He that is curious to pleaſe himſelfe, is leſſe carefull to pleaſe God; but he that is curious to pleaſe God, doth little care to pleaſe himſelfe: but the Peripatetique or indifferent man ſayes, they were choyce and exemplar perſons, but the vulgar may take the free vſe of things with moderation. I could hold well therewith, but that our Saviour ſayth, Bleſſed are they that mourne, hunger, weepe, &c. for they

ſhall

ſhall bee comforted; Theſe ſayings were practiſed by the ancient Hermits, but are abuſed in theſe ſenſuall times; for ſurely there bee not two heavens for them; make one here, with all mundane delights and deſerve nothing of the other, which they ſcarce reckon of. I can laugh at *Chaucers* wife of *Bathe*, that would bee content to eate browne bread in heaven for a little tolleration of her will, heere in earth.

Why ſhould a man think himſelfe better than an other (vnleſſe hee bee an Epicure and

and Saducee) becauſe he hath the benefits of ſome earthly goods connexed to the cheriſhing of his frayle and earthly body? when the Divell offered our Saviour all the earth to worſhip him.

Wee ſee God as it were through a Cloud or Veyle, for all the world is but his Curtaine.

Names were firſt queſtionleſſe given for diſtinction, facultie, conſanguinitie, deſert, qualitie: for Smith, Tayler, Ioyner, Sadler, &c. were doubtleſſe of the trades; Iohnſon, Robinſon, Williamſon, of

of the blood; Sackville, Saville, names of honorable desart; Armestrong, Shakespeare, of high qualitie: and Turde, Porredge, Drinkall, ridiculous in condicion: but the best appellation (in my judgement) that can bee, is good man, good wife; but pride hath almost brought it in contempt, for a City woman told her neighbour, none was good but God, and therefore shee would bee called Mistris.

It is worth the noting how about the suburbs and confines of a great and po-

pulous

pulous Citie, the Victuallers and houſes of recreation, lye at advantage to catch the Citie Flyes humming about their Trapps: and how the Citizens hang out their ſhop-Cobwebbes, to catch the Countrey Flyes; ſo Spider turning fly, and fly Spider.

The expreſſion of our inward good conceites hath two reaſons, one is to benefit others thereby, the other ſtill to remember our ſelves therewith.

A wiſe mans thoughts walkes within him, but a fooles without him.

Wiſedome is fooliſhnes to them vnderſtand it not, as playing on Inſtruments, fencing and wreſtling, his blood having loſt the vigor.

Amongſt fooles and worldlings there is nothing ſo valuable as wealth, whereof they neither have, nor can enjoy (without Surfeyt) more than a ſingle part, rightly conſidered; and ſome by their miſerable penurie ſcarſe that.

Hee is of a poore and ſuperficiall iudgement that eſteemes the dreſſe of words, more than the ſubſtance or matter.

I have ſeene and noted ſome, that being followed with too much wine, would become humorous; but fools are alwayes ſo.

Nothing now payes ſcores for eſtimation amongſt the vulgar ſort, as wealth doth.

It is an exceeding miſerie to a free minde to be depended upon an all-undertaking man that is a break-word or promiſer, unleſſe hee'le turne paraſyde which is worſt of all.

The dreſſe of words is but as the dreſſe of women to a wiſe man; for bee the

ſleeve

ſleeve of what faſhion ſoever, yet the arme is ſtill the ſame.

It is folly for any to write of that hee diſcovers not plainely; for it drawes his reader to thinke he underſtands not what hee writes, becauſe all men preferre their owne judgements.

Abſurdittie hath but two partakers or fooliſh friends, viz. Ignorance, and opinion.

If a Stoicke ſhould ſee us whiffe Tobacco, drinke healths (as the phraſe is) play the merrie Greekes ſtill &c.

He

He would fall with Cato, to queſtion and reade, whether the Soule were immortall or no?

In my judgement, the Clergie ſhould not follow the Layetie in idle faſhions of Cloathes, as the broad Hatt, ruffled Bootes and Stockings, &c. But the Layetie ought to follow the Clergie in good life and maners.

I could more willingly heare and reade the learned Controverſies of theſe times, if the great Scholers on both ſides, were not ſo envious to one another; But where envie

envie dwels, charitie hath no Chamber to logde quietly in.

Obſerve regularly the ſpeech of man, and there is nothing almoſt ſpoken but by figure; as one ſayes, this is my hand, for his hand writing: this is my deed, when it is but his conſent thereto.

The beſt obſervation in changing Religion, is to obſerve your ſelfe in your new courſe, *viz.* doth this make you pray more? love goodnes better? contemne mundane delights and vaine things more? bee more charitable,

love

love God and his goodneſſe more fervently, reſpect his Prieſts and Prophets, and husbandmen more lovingly? Then have you changed wel; but the contrary is fearefull.

I finde many times I overſet my ſelfe by ſuppoſing too much, and well of others, but ſeldome deceaved by thinking too little and ill, for they in their actions (for the moſt part) approve it.

Put no more truſt upon mortall man, neither ſtreatch him further in thy hopes, than to his owne endes, for he is a frayle Creature, and to truſt

truſt unto, but a rotten reede; whom the upper Spirits know to bee every minute Changeable, and vncertaine in himſelfe, almoſt even to himſelfe: and the lower find him often ſo in his actions, if his profits bee not therein throughly intereſſed.

Wee have by inſtinct a veneration of Natures operations in ſome things, but to a wiſe man *Idem* is *Idem*.

Of all manner of People I hate the paradoxion babling wit ſhewers; & thoſe place, good and better, in the ranke of one eſteeme.

He

He is a foole that offers to give the paring againe, if one will give him an Apple; but hee an Asse worthy to eate thistles; that takes it: for I hold (be it spoken with reverence to holy writ) *Esau* was a notable hangman, that sold his birth-right for a messe of pottage.

Blame not men because they are variable and humourous; for wee by nature are so, & as the humour predominating gouerners and encounters occasion, so wee seeme to our selues or others. If otherwise better, thē let us

acknowledge with *Socrates*, Philoſophy & God his goodneſſe and grace makes vs ſo; but a man drownd in the Lethargie of his vice oft makes himſelfe ſo, by lanching or wading too deeply into the ſenſuall and tickling pleaſures of the fleſh.

Teach me thy knowledge in this or that thing ſaies one, you thereby looſe not your owne ſhare, your fire will warme us both &c. but who ſhall pay mee for ſpoyling my Cloathes in fetching of the wood, ſayes the fire maker; or feed my hungry ſto-

macke

macke and radicall moiſture ſpent thereby? Ha! meere thankes! *Magner* fedd his henns with meere thankes, and they laid no egges. O unconſcionable coveteouſneſſe! O blind ſelfe loue! nothing is a mans owne truely, that hee comes not by duly.

The world accompts him a gentleman that can liue of his reuennewes without doing any thing: but he is the true gentleman, that doth the braueſt and beſt actions.

The Occult Philoſophers in their books do tell there is ſuch a thing that you may

have, but tell not plainly how to come by it. For how ever ignorants, couetous & idle persons prate; If so soveraigne a knowledge were to be purchased, by the buying and reading of a twelvepenie booke, the course of man would bee in confusion; wherefore one sayeth *Deus Celauit Apollo ne mundus devastaretur.* And old English proverbe, *viz.* I stout and thou stout, who shall carry the dirt out? The children of this Arte understand the Language of the parents; onely, to the rest they speake in obscure

ſcure riddles: for as cocks the birds of the Sunne crow and are onely anſwered by other cocks, ſo in this divine myſterie the intelligent muſt be a bird of the Sunne alſo.

In all thy merrie-makings and feaſtings, take heed of embracing *Crapulæ*.

Be ſtill moſt wary aud ſuſpicious of thy ſelfe and actions; but to conſider the various conditions of Man, is a judgment neceſſarie in theſe times of libertie.

Laughter is the hickock of a fooliſh ſpleen, but he notes himſelfe judicious, or ſtu-

pid; that changeth not his countenance vpon his owne talke.

A Puritane ſeekes reputation more by words then by deedes, and ſuppoſeth more of God's hearing then his ſeeing.

Storme not too much when thou art ſlandred by ſome evill and envious tongue, but thinke how the Sunne curtaind with clouds, yet in time ſtripps and diſſipates the congealed vapours, and getts the victory, and brings thoſe veyles into thinneſſe, and ſo to nothing, but

but ayre; ſo *Magna eſt veritas & prævalet.*

It it an *Arcanum* almoſt, to knows *Mens* diſpoſitions, by noting their affections in diet: for the melancholy and earthly, loues to feed on groſſe and great ſubſtances, hunts with ſlow hounds, the ill digeſting hare; The Flegmaticke on broaths, eates butter, cheeſe, rootes, cabbage, pompions, mellons, cucumbers; drinkes whay and foure ſhillings Canarie. The ayerie, clymes at dainty fowles, delights in hunting the roe bucke, fowling, fiſh-

ing and hawking, and eſteemes more of the ſport then the prey. The fiery and high conſtitution cares rather for that is ſpirituall then corporall, drinks wine largely, loues hot ſpices: and as *Natura Natura gaudet*, ſo hee to cheriſh his fire, loues the Quinteſſence and heate of things, as the Pigeon (a hot bird) loues ſalt, and ſo did *Alexander* the Great wine, the ſpirit whereof, was food to his fierie ſpirit: and not (as many will miſtake,) his delight was in ebriety, for Nature many times makes

(tacitly)

(tacitly) our appetites ſeruants to her ends. To this may be objected; Then all your ale-houſe knights, & domineering drunkards, are his kinſmē; Anſwer, No; they are led to guzzell by their ebrious voluptibility, not by their naturall inclynation: Witneſſe the weakneſſe of their ſpirits, when with a ſmall charge they goe reeling and ſtumbling in the ſtreets, a vice moſt puniſhable for miſuſing Gods good gifts, and defacing his Image in themſelues. *viz.* reaſon. So the ſedulus glutton and the

goutie letcher, not provok't by the ſurcharge of the third concoction; unable, except onely to groap, talke bawdely and ſo obſceanly, &c. is very reprehenſible, as Rebells in nature, and mutiners againſt order.

It is a puſillanimous and meere womanniſh weakeneſſe of the judgment to diſeſteeme any excellent thing offered, for the pouerty of the offerer.

A reſolued greatneſſe of the minde ſtands firme againſt the event of a doubtfull cauſe.

A

A drunkards love is as brittle as glaſſe mettall: for a ſlipp, or fall of a word, breakes it in cutting peeces.

Make thy ſelfe ſure of nothing without the power of thy action, (that is not wholy in thy hands) for *inter Poculum et labra,* chance is a dicer.

when I conſider maturely how life in theſe lower things is diſpoſed and retaken by the Almighty Creator and ordainer of all things; I finde in the moſt centrall and Terreſtriall, (that is) the metalline bodies

their

their life is termined, ſhut, and impriſoned within themſelues; in the vegetable, that they haue their ſpring, ſtation, and diſſolution. And then their life is breath'd vp into the common aire, the inſtrument from whence it came, infuſed by the Sunne, Moone, and Starrs &c. In the Animall, that they eate, drinke, ſleepe, moue, and dye; and their lives are given up into the generall ſpirit of the world; But in mankinde, that he hath a reaſonable ſoule, and according to his deſert, is adjudged by him that

that infuſed it. O then, how precizely ought we to conſider our courſes here!

If there were not a hope for vs in the goodneſſe of God, the better ſort of Men which are moſt afflicted in this life, were more wretched then ether vegetable or Animall creatures.

The proſperity, and ſenſuall felicitie of this life, is but Animall happines.

Few men attaine true wiſdome heere in this world; that have not ſeene Fortunes both faces, that is, adverſitie before a rich eſtate.

Riches

Riches is a muffler, and makes many in this life, play at blind-man-buffe with their ſoules.

The minde that lookes too vehemently upon the goods of this world, makes its thoughts a ſlave; yet wee ought not to let paſſe an honeſt neceſſary care, or due occaſion.

Thoſe Arts wherein young men moſt excell by their agilitie, ſhould not bee an old mans practiſe or election; for it fits age to excell in wiſedome & judgement, not in delights and paſtimes, but as

a moderate hearer and beholder.

The earth even to our comprehenſion is but a point or centrall pricke in regard of the univerſe, a mole-hill in Gods ſight, and we thereon Ants, to whom he hath given a ſparke, droppe, or portion of reaſon, thereby to diſcerne his Almighty greatneſſe, and prayſe his holy name; The reſt are but as creeping vermine in his ſight; the difference is, of us he will take a ſeuere account, as of thoſe to whom he hath given that Talent of underſtanding,

ſtanding, how we have diſpoſed of it.

When I conſider the great, good, & generall providence of the Almighty, who hath opened his hand of aboundance, and throwne downe his goodneſſe upon the earth, for every man by his endeavour to obtayne; ſome I ſee floriſh and wallow in all fulneſſe and plenty; others by labour gaine a mediocrity: many are poore, indigent, and miſerable; and which is note-able, none fully content, as if they all had too ſhort meaſure; then in my thoughts

I ſay; O you full and rich in theſe earthly bleſſings, have you Quayles and Manna, and yet doe you murmure? You that labour, doe you not ſee you are well and happy? for man is borne to labour, as the birde to fly, the fiſh to ſwimme, the horſe and oxe to beare and draw. And you poore and indigent, conſider how your poverty comes, or by your ſloth, or love of idleneſſe or vice; blame not then the bounteous goodneſſe of God. And to you lame, blinde, deformed, and diſeaſed, repine not, O doe

not;

not; for the punishment fals justly upon you, if you doe well and wisely waigh it, *viz.* either for your parents, or your owne sinnes; for God is goodnesse it selfe, and cannot joyne with evill.

A forc't conceite is like a pres't Souldier, who for the most part serves not so well as a voluntary.

Most men being arived into yeares, by experience see many of their youths actions appeare in fooles habits.

To be rid of many knawing thoughts, it is not amisse to imitate old Raynard the Fox,

Fox, that by ſtanding in the water by degrees, drave all the fleas nipt his pelt, into the locke of wooll he had in his mouth, and then left it in the river; ſo when thou art oppreſt with byting worldly cogitations, take ſome good booke or holy meditation, and therein drowne all thy worldlings.

Hee that is over carefull, ſhowes diſtruſt in Gods providence; and hee that is too careleſſe, ſhowes an idle minde.

It is not well ſpoken to ſay, I will do this or that, becauſe thou

thou canſt do nothing of thy ſelfe, neither art maſter of one minute of thy time: but better to ſay, by Gods leave and permiſſion I will, &c. which if thou uttereſt not, yet at leaſt thinke.

To truly Sabbathize is not onely to keepe reverently to God his ſervice the ſeaventh day or Sonday, but every minute to retyre thy thoughts from theſe worldly occaſions to him-wards; as to conſider thy fraylty, his Almightineſſe; thy poverty in all good actions, his bounty in all good bleſſings, &c. And

this

this is true Sabbathizing.

In God his *Speculum* all men are alike, onely thoſe who truly & heartily love & ſerve him, are taller & fairer then the reſt. But in man his glaſſe, there are many differences in eſtates, and the reſpects betweene the one and the other, is in outward things, as bodily feature, ſtrength, riches and hauing power & princelike authoritie &c. But theſe poore Mundaine accounts terminate, in themſelues as ſmoake into aire: for the beſt and moſt perdurable, laſt heere but

but in breath.

Choller falling into paſſion and rage, is like the ſeething ouer of a pot.

To ſpeake or name all vices in one diction or word, is to ſay ingratitude.

I proteſt my experience is yet ſhort in true knowledge of a crafty companion, for he hath ſo bred himſelfe up in baſe and cuſtomarie courſes of ſubtiltie, that the Iack will turne the ſpit round of his owne endes, to which he will make my credulity but the fire.

If wee would conceive that

that the wrong and miſchiefe we doe to others had impetration ſo with God's juſtice, to ſtill afflict us by Apparition or Genius, it would deterre a good mind from offering any, and give cauſe of feare to a bad.

Although the cauſes of mens intentions paſſe for the moſt part under the common and ordained providence of God, yet in the beſt achiev[illegible]nts, and things, I perceive wee are ſtopt, vnleſſe the particular bleſſing admit us to it; the meanes is prayer and good life.

Be

be not too familiar with thy ſervants, nor with people of baſe condition, for then thou ſhalt find the proverbe true: familiarity breeds contempt; but a generous ſpirit is thereby moſt flexible.

All Alchymiſts can doe well, till they come to doeing.

Some praiſe nothing but what is their owne, and they give few others cauſe to doe that deſeruedly.

when I encline my attention to muſicke, I liſten to the ſweetneſſe of Cadence, Choice of Choardes, &c.

When

when to words or diſcourſe, then I hearken after ſence; for a tale that is ſenceleſſe or dull is like a plaine-fac't woman with a flat noſe, or one that's like the Ace of Clubs.

Leave not thine owne accuſtomed faſhion (if good) to follow the guize, faſhion or habit in manners of another; for what ſitts comely in another is queſtionable whether, it will do ſo in thee. Euery man weares his owne naturall beſt, and imitation is euer ſhort.

Religion is the faireſt flower

groves in the garden of the Soule.

To flatter a friend is to play falſe in the game of friendſhip: to neglect thy once honeſt beloued acquaintance, is to throw the Cardes i'th fire.

He that breakes his word and promiſe with men, is like him that receives cutts and wounds in his skinne, the greater the deeper, and are ſeldome cured without skarres of ſuſpition; but he that eſteemes not his promiſſe and proteſted word, looſeth a joynt or member

in

in his credit and eſtimation.

He that makes vowes to forbeare this or that, terminatly; ſhowes no great ſtrength of gouernment and rydes behind himſelfe.

Woemen for the moſt part rather deſire to lye with men, then Schollers.

Experience euery day more and more ſcrapes away an underſtanding mans confidence in others words and promiſes.

Inconſideration is the divels hawkes-hood, whereby hee carries careleſſe men quietly into perdition with-

out ever bayting at the Inne of repentance.

Hee that puts confidence in uncertaine men, is as one that goes upon the Ice.

He that reveales the ſecrets of occult Philoſophie, reſembles bóyes, that tels tales out of ſchoole; and ſome Philoſophers have ſeemed to promiſe their readers ſo, but they play the crafty wagges with meere litterall iſts.

In a yong man the ſword, in an old man the word; young men hold the ſword ſhould give ſatisfaction for wrongs; but Gods word reckons

reckons further and other-wayes.

When thou wrongeſt another, thinke juſtice humane, or divine, hath thee on the ſcore.

To ſuppreſſe anger in thy ſelfe, is to conquer with *Hercules* one of the Furies; but to tame all paſſions in thee, is to leade *Cerberus* in chaynes.

To ſtrongly and patiently endure worldly afflictions, and croſſes, is with *Atlas* to beare the world on thy ſhoulders.

Who doth confidently

loue and truſt in God and his goodneſſe, may with *Charles* the fift write *Non plus vltra.*

*Mars* his concubinarie lying with *Venus* in *Ouid,* ſignifieth iron changed into copper; *Vulcan's* finding them, and diſcouering their falſe play; is the fire, and tryall; for iron is not tranſmuted, as ſome ſuppoſe, but the coppreſſe or vitrioll, corporated into a metalline forme by the power of *Mars* or iron, his luſtfull and fiery ſulphur. The Gods laughing, is Truth diſcerning the Alchymiſt

chymiſt miſtake; for the like is betwixt *Mercury* and *Saturne.*

*Actæon* purſued by his houndes will ſuffer diverſe expoſitions: for it may ænigmatize a lover chaſed and devoured by his thoughts: but more properly, one given (as the phraſe is) to good fellowſhip, and whoſe followers devoures his eſtate; The hiſtory of *Phaeton, Iaſon, &c.* haue golden expoſitions alſo; but the *Pedagogues* teach the children all they can, as the old crowes put the wormes into the young

ones mouthes: (As ſayeth *Eraſmus*,) without taſting them, themſelves.

It is blame and ſhame enough, to plainely deny, an unconſiderate, and unconſcionable demander, his requeſts.

Give a drunkard that hath learned to reele of the tap-ſpinning Mearmaide, and a divell bomm-eRuffian, the wall, in any caſe; for the one needes it, the other in right ſhould haue wall on all ſides of him, *viz.* Newgate.

Hee that rowzeth vp a fierce wrath againſt women

and

and ſcolds, is like him that draweth his ſword upon offenſive ſchoole-boyes.

No man can ſay of himſelfe he is good, if he enters into due conſideration of what he knowes by his deſires: but he may juſtly ſay and boldly affirme, Man was good, if hee lookes into the unſpotted puritie, and ſuffering of our Saviour Ieſus Chriſt and reckon his good thereby.

That man may have ſome hope of himſelfe, that ſees Penetration, compunction, with ſorrow and ſhame,

ſtanding within him; with dejected countenances, and frowne upon his ſinnes; but he that hath no conſideration therein, is in a deſperate caſe.

A man rich and highly favoured is like a Sun Diall regarded ſo long as his proſperitie ſhineth on him; but poore, no more look't on than the Diall is, the Sun being in a Cloud; ſo by man hee is regarded, as regarded: but by the Sunne of Heauen, as his heart is, ſo he is reſpected, be his eſtate poore or rich.

I haue heard many ſeafareing men pray for diverſe windes, as their way was bound, North, South, Eaſt, Weſt, which *Lucian* in his dialogues laughs at; husbandmen for raine, and at the ſame time travellers for faire wether, ſo in all a confuſion. As if the Sunne, Winde and Raine were to bee fitted to the meaſure of our ſenſuall occaſions; ſo doth ſelfe-loue blind moſt men, when indeed the Sunne, Wind, and Raine, are God his Creatures, not ours, but by ſufferance of his goodneſſe; and how-

however it blowes, ſhines, or raines, wee ought to bee content and thankfull, (not grutch at Heauen with Miſtris minkes riding to Ware) but reverence ſo great creatures, however to our endes contrary.

To deſire of another any thing without valuable conſideration is fooliſh ſelfe-love and childiſh craving.

It is honourable to ayd honeſt inveſtigation, for though not ſuddainly obtain'd, yet the intent was noble; but if found, profitable, & with every one prayſable.

When

When we winke at a friends faults, our judgment turnes like vineger, the ſpirituall part inward, and is laſt diſtill'd in a worthy minds accuſation or words.

A drunkard is a mad man for the time; but a mad man is alwayes drunke.

When we meditate or act good things, wee onely live; but when wee eate, drinke, ſpend time vainly, and ſleep, wee are dying.

Stage-playes, and pleaſures, are but wakeing dreames.

All things are ordayned to

prayſe

prayſe God, the Metalline ſtands brightly fixt for his glory, the vegetable ſprings up, and ſpreads his flowers and fruits as in ſacrifice; the Animalls ſuffer, and labour, and therein ſhew us our duty; And we were worſe then them all, if wee doe neglect withall humiliation to ſtill laude, and thanke his bounteous goodneſſe; to whom hee hath onely given a reaſonable and diſcourſive ſoule.

The more we ſhew our underſtanding with humilitie and prayer unto God; the

the better hee loves us; the more wee ſhew our wit to Criticall man, the more hee diſeſteemes us.

Iudgment pearceth into the cauſe, and ſtreatcheth with th'extenſion of a thing: Conceit hath taken but a ſuperficiall eye and a ſmall circulation.

Art thou croſſed and unhappie in thy worldly dedeſires and workes? why, thinke with thy ſelfe art thou better then thy Captaine and Maſter Ieſus Chriſt? was not hee croſſed even to the ſuffering a moſt bitter death upon

on the croſſe, deſpiſed &c. And as his great grandſiere (*David*) by the mothers ſide, was throwne out of the world as a broken potſhard. Hold thy ſelfe then up in God, who is not onely the Creator but preſerver of all his workes: and if thou beeſt one of his, thou neede not feare but that thou art in the eye of his providence. And examine thy ſelfe cloſly if thine owne courſes are not the cauſe of thy affliction; a hundred witneſſes to one thou wilt find it ſo.

It diſcovers an earthly ſoule,

ſoule, where the diſcourſe is moſt of *morceaux friands* (as the *French* call dainty diſhes) for wee ſhould eate to live, not live to eate.

A large complement uſhers a cloſe craft; an honeſt meaning, gives due reſpects.

It is eaſie to make men beleeve they are better than they be: but you may flatter ſome women beyond the knowledge of themſelves.

An ingratefull nature hath great cauſe to feare neceſſity, for it is but juſt he be the moſt deſpiſed wretch may bee: if hee relapſe in his beſt, his

thoughts

thoughts beſtinke his memory.

Make no ſecret contracts or cloſe buſineſſe with a weake braynd man, for lookers on will judge thee crafty by his weakeneſſe, how ſincerely ſoever thou dealeſt

It is a miſery in a free ſpirit to depend on others, ſo unſtable are moſt men in theſe times; wherefore with *Paracelſus*, *Ne ſit alterius qui ſuus eſſe poteſt.*

The beſt anſwer to an ignorant denier of principles, is ſilence, and to an obſtrepe-

rous

rous arrogant, a cudgell or laughter.

Alchymie is the knowledge of things hidden in nature, the revelation thereof the gift of God.

It is worth a large ſmile to obſerve how in things darkely diſcovered, every one through ſelfelove thinks themſelves cunning.

Seeſt thou that the world runnes not on thy ſide, give over the world then, and goe upon Gods ſide, (that is) deſpiſe the deſires of it, which is but cheriſhment of this frayle and fading body: but

if.

if thou changeſt then to God his ſide, thou ſhalt at laſt finde a perpetuall way of bliſſe, when thy ſoule is got free of his priſon.

It is worth the obſerving in a knowing man, to ſee how one unknowing Alchymiſt preſumes upon the ignorance of his brother.

To condemne good and Authentique Authors, to uphold a ſelfeloved argument or opinion, ſhowes a reprobate ignorance.

Keepe not company with him is ſervant to his ſervants, and they ſervants to vice,

vice, baſeneſſe, & ignorance.

You can hardly finde a rich Gentle weake unthrift, but his houſe is lyned with Queanes and Knaves diggon.

Shew no inward excellencie to an ignorant, for he is apt to contemne that whereof hee is uncapable.

The ſcience of hidden Philoſophie may bee true, but moſt of the Artiſts the world knowes falſe.

A mettall-monging Alchimiſt is but a hors-keeper to a coyner, however hee curries his tromperie, but if hee

he rides on the jade himſelfe, his iorney by odds reaches to the Gallowes, if impriſonment Inne him not by the way.

Humane underſtanding followes high ſcience ſlowly, but fooles and women queſt with *Quando.*

He cannot juſtly be deemed diſhoneſt that putteth ſuppoſition to the proofe, though with charge: but he that knowes a thing to bee falſe, and for wicked gaine leades others to repentance therein, is a knave.

A bold foole hath great ad-

advantage in quiet ouer a ſober wiſeman; for the foole accounts an earthquake but the earth's Morice-dance, Thunder the Cloudes Colique, the warrs a may-game, fighting at ſharpe a ſport, till hee bee beaten to better reſpects.

Take him for one of the unworthies, that cannot endure the prayſe of another.

In abſtruſe things, arguments are endleſſe; obedience is better than Sacrifice.

Baſe ſloathfull minds never

ver thinke themſelues ſatiſfied for ſmall panes.

The word good fellow as it is now ſenced by the vulgar, imports a drunkard in a man, a light huſwife in a woman.

In our youth the ſenſes bore the dominion, but in our age the underſtanding ſhould.

It is a poore back-biting ſtinking ſhift, to caluminate *authentique Authorities*, and Authors; but plaine Roguerie to decurte or miſpoint their writings.

A proud man of all others ſhould

ſhould not be penurious, for it engenders his hatred, and due contempt.

Study, reade, practiſe, and doe what can be to obtaine knowledge; yet you ſhall finde an Ignorant will contemne all, rather then loſe the opinion of himſelfe.

I am many times forc't by the lawes of hoſpitalitie to endure the hearing of good-men calumniated, but I beare it the eaſier becauſe the ſervants of vice doe it.

In argument ſtrive not too violently with an Obſtinate; for as ſtaires mounts

us to a chamber, ſo muſt you graduate him.

An unlearued diſputant, is troubleſome company, but if angred very evill ſociety, and a ſponge for defamatory intelligence.

Bookes are the beſt companions can bee; for they keepe their paſſions inward; and you neede not be troubled with them longer then you liſt or will.

A good booke ſhould be read three times; firſt, to ſee his method; ſecondly, his matter; thirdly, to gather his inſtruction.

Anothers oppinion of thee, concerns thee not ſo much as thine of thy ſelfe; in which thou ſhouldeſt not bee partiall.

I never tooke a quicke anſwerer, to have a great underſtanding, for ſmall things are ſooner contracted then great.

We haue three things to doe in this world, though ſome ſay but two: *viz.* to avoide evill, to doe good, and things neceſſarie or indifferent.

Seeſt thou thy poverty and improſperitie makes e-

nemies of thy former thought-friends? Faint not therefore, for they were but outward friends not inward, and are like dogges that follow the meate not the men.

A prejudicate conceit workes like Yeaſt in a weake judgment.

Never trouble your ſelfe with anothers immagination or what hee ſpeakes of thee in ſecret: for it is not worth thy underſtanding unleſſe hee durſt ſpeake it openly.

Hee that backbites others

let

let him take care hee weare cleane linnen himſelfe, and keepe no company with women and doggs.

Point not at an others ſpots with foule fingers.

When I behold a man bravely accoutred, a Lacedæmonian euen to the ſhoulders, I thinke of *Adams* nakedneſſe, and ſmile to ſee how Fox-like the world eſteemes us, more for the caſe then the carkaſe.

Paſſions are of diverſe natures, and choler the moſt unruly and untunable to all gentle ſocietie; which if

you can command, you are maſter of the captaine.

Diſprayſe, by a foole; Queane, or Knave, may ſtick like burs for the time, but they pearce no further then the outſide of the ſtockings, and garments; and are rather an honeſt mans comendation.

There's ſecret poyſon to the ſoule, lurking in the bottome of great bowles of wine.

Men for the moſt part ſhake hands with ſobrietie in the third cup of wine; women in the ſecond; children

dren in the firſt. *Bacchus* and *Venus* are neere friends, yet will *Bacchus* breake *Venus* her glaſſe when hee is much drunke.

A coniurer without learning, ſhowes his divell is but an aſſe, or the ſpirit hee workes by, an ignorant ſlave.

Drunkeneſſe is the gate to all vice, or a paire of ſpectacles to ſee the Divell and his workes by.

Life cannot dye; that which wee vulgarly call death, is but diſſolution of partes.

God his fire is life, which may bee removed; but cannot be extinguiſhed.

That pleaſure which is modeſt, moderate, and permanent, is moſt to bee deſired, and higheſt to bee found.

A robuſt breeding makes a rough ſpirit, and condition; and is apter to anger, then reformation.

There's no telling a bred Seaman his errors aboord-ſhip, or a drunkard hee is ſo, when hee is ſo.

A voluptuous man will be maſter of his word, that is, he

hee will rather command it then it ſhall force him; but a juſt man is a ſervant to his promiſe.

They are the proud indeed, who overpaſſe the bounds of their calling and parts, to challendge reſpect of others.

Our Appetites are *Danaus* daughters, and our bodies their Tubbs.

Good objects ſtay and helpe the wandering of our mindes: hence the Hiſtoricall uſe of pictures and holy Images are not unprofitable, though Devotion

ſometimes overſhoots the marke.

The cleaneſt of our clay houſes have many durty corners, which like Sluts wee loue not to looke upon till wee are chidden by affliction.

Men in Ancient time ſought to preferre vertue & vertuous men; now ſilkewormes doung hath gotten the upper place.

A Flye with a candle does as a Foole with a fray, and mony.

A Poet hath advantage of a true Hiſtorian, for hee can faſhion

faſhion men as they ſhould bee with invention onely; the other ought to report them truely, as hee finds them in many records.

Vaine boaſting of knowledge ſhowes emptineſſe therein, or vaine glory thereof.

He that ſteepes his leſt in his owne laughter, is like him that ſwallowes his ſpettle, but uncomely.

Ancient Heralds did denote the qualitie of deſerts pretily and properly, when they gave the field Sables to gownmen, a field Gules, to de-

deſerving Soldiers; Argent and Or to men favoured in Courts of great Princes; &c. But now they ſell monſters, and cruell beaſts to one another.

Few men weare in their coate Armours, Lambes, Doves, and ſuch harmleſſe creatures, but ravenous, devouring and horrible beaſts and birds; which denotes that Pride is cruell, and this invention is a child begot by warre.

A Serjant at law, will endure the diſcharge of a great peece as ſtoutly, as the proudeſt

deſt ſouldier of us all.

Sleepe of the body is the Image of its death, and dreaming ſhowes the ſoule is neither at home, or needs ſleepe.

A tranſlator of bookes, is but as one that deales anothers bread to all about him.

A tranſlator & an Anagrammatiſt are both in a narrow roome or entry, cannot beſtirre their witts if they deale truely.

Vulgar and meane witted people that meddle with the affaires of mighty Potentates, reſemble

reſemble clownes and ruſſettings in a Stage-play, when they preſume to ſit in the play kings ſeat.

A ſtudents wife precizely fine and faire, denotes her husband hath oft trouble in his ſtudies.

The Mother knowes beſt whether the child be like the father or no?

Luſtfull people reſemble thoſe ſharp-ſtomack't gluttons, that take delight to often whet their knives, and ſo weare them for the Bellies ſake, to the back.

A foole that tels ſome dull

ſalt-

ſaltleſſe jeaſt to hold company with wit crackers; is like *Æsops* aſſe, that imitated the fauning dogge.

It is muſicke of the ſphears to heare a wiſe and learned man diſcourſe, but a trouble to the eare, and a burthen to the mind, to heare an ignorant foole prattle.

Hee that hath valiantly approved himſelfe in his youth is excuſed for anſwering ſwearing brabling darers in his age; and hee that hath written well, is excuſed for ſpeaking much.

In our childhood we were fooles;

fooles; in our manhood we are ſervants of care, & in our age Porters to diſeaſes.

Reprehend not thy friend too plainly unleſſe thou knoweſt him wiſe, elſe thou ſhalt find it unſeaſonable at all times.

An opticke multiplying Glaſſe is like a travelling young gallants thoughts, or a vulgar Alchimiſts hopes, both great through perſpective.

Hee that ſtrives to agrandize himſelfe above his place, ſhall find [illegible] lye lurking a th'wart his way, and in

Court

Court it lies ſmiling too.

Souldiers and Saylors ſhould bee the Godlieſt men of all other profeſſions, becauſe ſo often expoſed to danger; and the ſaylor is reaſonable at ſea, and cannot abide whiſtling, but at Land they are both *Vpzeefreeze.*

Why ſhould any bee immoderately covetous, or unfittingly penurious, who hath neither Childe nor a leaſe of his life?

You may more offend a Pedagogues diſpoſition by breaking *Priſcians* head, then by wounding Reaſons

ſide

ſide with non-ſence.

Lawiers becauſe they are in the ſhipps poope, neere the ſtirrage of the State, thinke their places before the Martialiſts: but ſoldiers know their precedence, for they are in the force-caſtle; the difference is, the lawiers have often apparitions of good Angells, when the ſoldiers many times are payed with crackt crownes.

Suppoſe our Thunder and lightning to bee one of the faireſt dayes in Hell, but the burning of *Sodome* and *Gomorath*, their ordinary weather. He

He that ſtrives to live beyond his meanes and place, puts a burthen upon his lives backe.

An uſurer that lives upon eight in the hundred is like a pike that feeds and lives by devouring the ſmaller fiſh: but the difference is, when Death brings him to the dreſſer, hee butters himſelfe.

There is no preſumption from the Center of the begger, to the circular of the promoted rich; if graduated by vertue, and worthy deſerts; for vertue was the firſt promoter. There

There are 3. ſorts of honeſt men, *viz.* your exchangeman for the bearing up of his credit; your cautionarie, for feare of lawes; but your true honeſt man is hee, that is ſo for itſelfe.

Nature workes by her ordained quallitie on quantitie; your Vniverſitie Phyſition, on forme by preſcript; but an empirike layes about him like a Fencer.

Libelling is but an itching of the wit, but if hee be taken ſcratching, hee ſmarts more for it then his reader profitts thereby.

A libeller of great Princes errors, is like on throwes the ſnuffe of a candle amongſt a heape of people; which a wiſe and moderate man, treades out.

When thou findeſt vanity beare too much dominion in thy humors, thinke on thy Death, judgment, Heaven and Hell.

The ouer laviſh talke of a thick-witted foole, is like the roaſting of a fatt gooſe; much folly droppes into the dripping-pan of others eares.

It is no wiſdome to re-

fuſe

ſuſe the fruits of *Auguſt*, for the flowers of May; that is, to give Benefits for fayre words.

Vituperate no man, to couer thine owne defects.

A ſtriving affected quickneſſe, denotes a giddie and unſtable condition.

It is not materiall what men ſay: but what Reaſon ſpeakes in men.

Eſteeme not ſo much what the ſocietie bee you keepe, as what the company is. For company is the cloathes of your habit.

Prejudicate that moſt common

mon lawes eſteeme all qualities excepting his owne and ready mony, as hee ſpeakes *French.*

To deeme a Man by his actions and deeds, is the certaine and unfailable way of judging.

Hee is not out of the eſtate of grace, who chides himſelfe for errors, but hee who is caried by vice like a ſtraw on a ſtreame inconſiderately.

The ruſt of uſury many times frets in the Childrens fortunes.

There is nothing proclaymes

claymes a mans wiſdome more, then the gouernment of his paſſions: for fooles through the ſpectacles of fury, ſee repentance in the red letters of their ſhame.

It is the Naturall of moſt ignoble ſpirits to iudge and cenſure others in the worſe part; but noble Sr *P. S.* ſayd evill ſpeaking of others comes of the evill wee have in our ſelves.

Euill men delight to make others ſo, but a good man is apter to amend his owne defects then to accuſe others.

Seeke

Seeke to remoue thy croſſes by fervent prayer to God, and withall doe honeſtly what thou maieſt; for the Armes of heaven, ſayeth one, are our endevours: make the husbandman thy example.

A man growne ſhameleſſe in his talke is like a bagg full of Eeeles and ſnakes; if opened, who knowes what comes out firſt?

A Muſitian or a Poet over-curious to give his fantaſies compoſitions, is as a gardener that denies leaves

and ſmelling flowers: for matters of delight and recreation are but ſo in compariſon of the fruites and ſeeds of neceſſary arts and ſciences.

Mariadge in the budd of making, is like the moneth of Aprill, but May and the heat of Sommer over, and familiaritie worne to September, things appeare naked and as they are, and ſometimes have cold greefes.

When I heare people in comapariſon of diſgrace with one another, as, I am

as

as good or better then hee or ſhee, &c. I deeme ſuch wordes proceeds from the want of true judgment, wiſdome and goodneſſe, and that they both may mend.

Where private opinion is ſole judge of ambiguous texts, there unitie is no houſhold gueſt, either in Philoſophy, Alchimie, naturall Phyſicks &c.

Little young birds and women are very different in ſufferance; for much handling kills the one, and makes the other wanton.

Actions are others

bookes, where wee reade by their thoughts, and accordingly iudge.

It is the periphraſis of a foole when hee hath ſpoken (as hee thinkes) well, to aske the hearers if be not ſo?

Sleight loves are ſullied with ſmalle diſtaſtes, but a well grounded affection is like a ſtrong bow, hardly broken unleſſe extreamely ouer-drawne.

Muſicke in young men hath fingers, but in aged men only eares.

Many are better guarded then

then regarded: but a criminal ſhall have faultie ſpy-faults enough going to priſon.

Novelties with a wiſe man are but as duſt, bruſht or blowne off by examination; but ſtick in a fooles mind as the durt of *Paris* in an Engliſhmans cloathes.

A low'd ranting Speaker that engroſſeth all the talke may well be called the Drum of the Company, and a woman of the ſame quality the Fife.

It is a laudable quality to keepe touch, as they call holding promiſſe: but when it

is againſt the keepers profit and to do good, Honorable.

Hee is not maliciouſly to bee blamed that would pay his debts but cannot: but hee that may and will not, ſhould bee plac't in the ſinging ſchooles of the Counters to learne better to keepe time.

It is no matter to call or prove a ſuſpicious foole a foole, for in time hee'le make himſelfe ſo knowne.

If an Illiterate mechanique will force his poore wiſdome upon the company: the

the beſt courſe for underſtanders is to let him weare himſelfe out of his owne ſuite of tale.

Soldiers in theſe peacefull and vicious times of moſt other profeſſions, ſtand cleare of one vice, *viz.* vſury.

Of all the letters in the Croſſrow a, w. is the worſt and ill pronounced, for it is a diſſemblers, and a knaves epitheton.

As a Gentlemans comely audacity, came by his good breeding & generous inclination: ſo a baſe fellowes ar-

gancy came firſt by the tolleration of his malapert ſaucineſſe.

A wiſe, and truely learned man, needs not care how fooles and baſe upſtarts expounds him.

How can fooles take learning in good part, or embrace learned men, beeing bound about the eyes of judgment with the ſwadling clouts of Ignorance?

Moſt men how faultie ſo ever, love not reprehenſion, though without envy it intends their good; but a wiſe man embraceth admonition

nition, and loves the good counſell-giver.

It is taken for a diſgrace to call the meane cittiſens now goodman, or good wife &c. but if they had cauſe for it, they need not bee ſo offended therewith.

Hope beares up the heavie hearted poore man, as bladders and corke an unskillfull Swimmer.

Fly that houſe as a plaguie one, where ſuſpicion is maſter, and Calumnie and ſlander vicious ſervants: for the world will Iudge thee deſperate of thy credit

elſe, or that thou haſt none.

Prevent that an evill Conditioned man wrong thee not; for wee ought not to deſire or reioyce in any ones puniſhment, either in this life, or that to come.

All words and actions penetrate not deepely (force excepted) where good opinion is ſtopt up by prevaricated ill conceit.

The three notes of a ſelfe-lover, are over dandling his Children, over ſuffering his ſervants, over chearifhing his beard and haire.

It

It is easy to add to things found, but difficult to invent.

There is such a thing questionlesse as the vulgar Chymicks, or Philosophers mimicks, uncertainly seeke after: for error denotes a veritie.

I can resemble some of our Gingling gallants, to *Bartholmew* faire in *London*, *viz.* the bruite more then the substance, consisting of rattles, drummes, and such Childish toyes, at the best, fine pictures and ginger-bread speaches.

The

The underſtanding of our vulgar Chymicks is like Whittington with his Catt and bells; for although they prove not as hee did Lord-Mayors in their art, yet they all can findg the Catt.

An Alchymiſt hath the reputation of a common lyer, for though hee ſhould tell true, yet hee ſhould not bee beleeved.

There is an old ſaying (Iacke would bee a gentleman if he could ſpeake frēch) by which moſt of our attorneyes are but halfeway yet, for they ſcarſe halfe do it all.

I would have a tranſlator to give the names according to the ſame Language: for ſo might an intelligent reader know the Country man ſpoken of.

No man can truely ſay he is better then another, becauſe he is rich, ſtrong, faire, nimble &c. only he may adde the letter, r. more then others may: But where Caſualtie and ſickeneſſe &c. can deprive men of all theſe qualities, none excelleth another but in good and vertuous actions, or in ſuppreſſing inſurrectious paſſions, therein he may

may juſtly clayme a due ſuperioritie.

A man too full of ſuſpition doth either accuſe his owne inward diſpoſition, or theſe times very plainely.

That good is cleanely donne which ſtands free from our owne particular interreſſes.

A prating Drunken buſie headed foole, is like a Brewers Cart upon the ſtones, makes the moſt noyſe when his veſſells bee emptieſt.

A man that hides and flatters himſelfe in his ſubtiltie, doth

doth but deceive himſelfe, for his actions and deſires will at laſt bewray him: yea and betray him to deriſion, and contempt.

A broaker endures to bee caſt in the ſame mould the uſurer is form'd in, though his ſtuffe bee not ſo good or currant; and it is high eloquence can make either of them fit for heaven; yet their ſelfe-loves would alſo make it their interreſt.

That man is a good proficient in true wiſdome, that eſteemes of the pleaſant enticements of this world,

truely

truely as they bee (that is) fadeing ſhaddowes, and like a Stage-play, a meere waking dreame.

Hee that can make agreement amongeſt Elements, may make peace in himſelfe and health in others.

A humane body in its variation and ſurcreaſe, may be ſimilized to the nature of the 7. planetts; *viz.* milkie enfancie to *Luna*, the pratling Schoole age to *Mercury*, the juvenall flowring May time to *Venus*; the floriſhing and reſplendent middle age to *Sol*; the virile and dareing man-

manhood to *Mars*; the better tempered and advized gouerning to *Iupiter*; the higheſt ſoule flying, and decrepit body moueing, to *Saturne*.

Deſperate foredoers of themſelues denote that they turn'd their backs upon God his goodneſſe, and their faces from his mercy.

It is a wreched eſtate that ſupports it ſelfe by lying and forgeries.

A Painter and a Poet ſhould have a great Fantaſie, a Lawier a ſtrong memorie, but a Philoſpher and a Di-

vine

vine, a deepe judgment.

To ſwagger and roare, is to play the little Divell in this world; to letcher is like the ſpider that ſpinns a webb out of his owne bowells; to ſwill and drinke in exceſſe, is to turne trype-wife and waſh gutts.

Hee that glories to goe away with a great deale of drinke, ſhall bee incomparably excelld, by a brewers horſe.

God hath given us out of his free bounty, and for meere thankes, all things for enough; but not any thing for

for too much.

Who would depend any reckoning upon the breath of man or woman, when one and the ſame thing, ſhall have ſuch variation in Epithetes, as what a friend calls bounteous liberallitie, an enemy calls lauiſh prodigalitie; ſo frugalitie penury; valour, foolehardineſſe; boldneſſe, raſhneſſe; audacitie, arrogance; waryneſſe, craft; learning, bookiſhneſſe; and alſo the women call one anothers beautie ſnowt faire.

Thou canſt not eſteeme cheaper

cheaper of thy ſelfe and parts then a detracting diſpoſition will.

Povertie is ſhamefully worne by a ſlothfull man or an Ignorant perſon, but by a deſerving and good ſpirit, it is the witneſſe of the worlds unworthineſſe, or the badg of his misfortune.

The Philoſophers ſay *Anima, Media Natura*, is the Actor of the greateſt Philoſophicall ſecrets; the Italians hold the middle place the moſt honourable way. The Ancients cald Temperance the golden meane; keepe thee there

there, it matters not for o-thers cenſure.

Hee is ill ſervanted that hears his mayde before hee ſees her, and ſmells his man before hee eyes him.

To truely judge of a wo-man, is to ſuppoſe her Maſculine, and ſo waigh her conditions, as breeding, ſtate &c. for wee all befoole our Iudgments with think-ing too much of her inviſi-bilities.

A buſy headed tradeſman ſtock't, hath a hive of bees in his pate; but turnd broker, or Serjant varlet, a neſt of waſpes

waſpes in his ſcull, and his mace is the ſting.

It was properly ſimilizd of him that ſayed, paſſions in a foole were like ordinance broke looſe in a ſtorme at ſea; for they ruine themſelves commonly without great helpe; and a cholericke and undiſſwaſable man approues it.

Some Trades man made Scavenger, ſtroakes up his ſtockeings, carefully; picks motes from his clothes; diſcourſes of reformation; then made Conſtable, extraordinarily cheriſheth his beard,

and

and getts a humme of ſtate; but being Churchwarden, acknowledgeth himſelfe to bee one of the worſhipfull, and picks quarrells with any glazier in the pariſh.

Wee are ſlaves to the elements, and faine to give the fire food before hee will warme us or cuit our meat; entreat the ayre with voice and inſtruments before hee will ſpeake us muſicke: beare and embrace the water ere hee will clenſe or quench our thirſt; manure the earth ere hee will bring us ſuſtenance: and they to God

God are but his Serving Creatures; for the fire is his Chamberlaine, the aire his muſician, the water his baſon, the Earth his foote-ſtoole,

All things obey their ordinance in Nature but Man, and hee ſeduced by his will and vaine Appetites many times turnes rebell. But when hee returnes and becomes true ſubject, the Cittiſens of Heaven rejoyce.

The honeſt informers I know are bookes; for they crave nothing but unclaſping and turning ouer.

Wiſe

Wiſe Sir *Thomas Moore* laught a man ſhould thinke himſelfe better then his neighbour, becauſe the cloth of his gowne was a finer threed: and Democritus I thinke would breake his ſpleene, if hee lived now to heare a man ſhould be wiſer then his neighbour by five hundred pounds.

A Gooſquill ſcribe to ſome fatt Saducæ, or ſtorv-ling wrangling *Phariſæ*, thinks himſelfe more know-ing and wiſe then *Albumazer* the Heavens notary that ſommond the revolutions;

but and you unty the ſtring of this barmie youths pride, hee will blót out his corke, and ſpend all his witt in frothy ſcoffs.

The blacke dogge of New-gate I thinke is but the *Genius* of envy at Court, of ſubtilltie in the Citty, and of knaverie in the Country, and ſhakes his looſe haires in moſt houſes once a yeare, but is not viſible but by effect to ſence.

That which a man hath attained unto through the dilligence and induſtrie of honeſt endevours, is ſhott free

free from care of others heart knawing envye: Yet it is wiſdome to bee wary of their malice.

It matters not what the perſon is that ſpeakes, or acts to good purpoſe: but what the matter, deed, and ſpeach is.

When a fellow braggs of his ſwift and farre riding in a day &c. I inwardly prayſe the horſe; and when I ſee an Heyre prowd of his anceſters leavings, I likewiſe cõmend the purchaſſers if they well achived it.

Moſt folke are more care-

full to preſerue their cloathes from duſt and ſpotts, then their ſoules from guilt, and bodies from ſurfeits.

Povertie is not amiſſe to a minde not rich in gouernment; but a true wiſeman eſteemes not worldly wealth to bee right riches.

All earthly and corporall contentments doe but ranke us amongſt our fellow Antes: for the whole terreſtriall globe is but as an Ant-hill to God, and wee the piſſmires.

Warre is a horrible Monſter; which were better drownd

drownd when borne, (as the ancient Lawes of ſome Countries was to hide natures defects) then bred up and cheriſht by ambitious Princes as it is, to vex the world with roaring.

Warre the child of injury is prodigall beyond ordination: it is pride in a ſoldiers mouth, offence in a civill eare; a Tygar and furious beaſt when aſſaylant, a goodly man whē defendant; a monſter to heaven, a comædie to euill ſpirits, a tragedie to the good Angells, where men are verbs Active and

paſsive, and the ſlayne death's windfalls.

Noble Perſons ſhould reſemble ſtarrs in the Firmament, the higher they are, the leſſe in pride they ſhould ſeeme.

To prayſe and diſprayſe one perſon upon every ſleight occaſion is like writing and rubbing out in a Tablebooke.

To be ouer curious in trifles, is like a Tobacco ſeller, that diſcourſeth the whitneſſe of the aſh, ryſing in the pipe &c.

Wee ought not to bee proud

proud of that anothers true diſprayſe, can blemiſh or tread out.

Words are vagabonds where the perſwaded hath an ill opinion of the perſwader.

Proſperitie, Court, Law, the Citty and a play-houſe, have all the quallitie or gift to teach folks to bee ſhameleſſe.

So ſpeake of all men, and to all men, as they would all bee thy enemies and ſhame thee to their power; for men are various, and by nature affect the left hand in cenſure

of others: it is not what thy witt and understanding is, that God respecteth (for, hee gave it thee as thy Talent) but what thou doest with it, for of that, hee meanes to take account.

The principall cause as the Spāiard thinks, the Duch man fell from the Romane Church, was that they denyed the Cup to the Laietie.

Conceive that an other mans intention (Couered however) is most part for his owne ends, and affects therein most his owne good, however hee will seeme to be thine Con-

Contradiction is the ruine and death of a lye.

Take no part with people affected to the diſprayſe of others, for thou knoweſt not thy turne amongſt them, but avoyd them, and the ſubject whereon they worke in thine owne condition.

A common weale reſembles a Shippe, the King the maſter, the Councellors and officers, the pylot and mariners; the ordinary ſubjects the paſſengers, good lawes the compaſſe, a faire wind and ſea roome God his bleſſing, and yeares of plenty.

Thoſe wretches which fore-doe themſelves for worldly afflictions and troubles, are like the flownders that leape out of the frying-pan into the fire: The greevous difference is, the one is momentary and terminate, but the other everlaſting; to ſimilize it more neerer, let us conceave a man bitt with fleas in his bed, who ſhould therefore throw himſelfe for eaſe into a cauldron of ſcalding oyle, or amongſt a tubb of Snakes.

Youth, health, and Riches makes

makes a well furniſht Pallace of this world: but age, ſickneſſe and povertie, a priſon of this life: but a good mind expects delivery with patience.

A Student is with his thoughts, as an Artificer with his fingers.

A flatterer is fodder to a foole.

Where the reaſon is ſubjected and forced to follow the will, the actions runne in a Kind of madneſſe.

God ſaw it was not good for man to live alone, and therefore made him a helper

per, *viz.* woman: Where-fore in conſequence a woman ought not onely to bee a companion, but alſo a helper.

Covetouſneſſe, ſenſuallitie, and opinion, are the three Divells ſtirres moſt men to motion.

Care not for mens thoughts of thy workes, if thy operations bee good; for their cogitations and thoughts are not thy works, but thy workes is the good thou ſhouldſt bee conſtant in.

As Conjurers when they call

call up evill ſpirits, provide before for the ſafetie of their perſons: ſo if by courſe of argument thou art forc't to contradict the evill ſpirit of any man, bee ſure of thine owne ſafety too; for many are no better then evill ſpiritts, and kinds of Divells.

It is a care every man ought heedfully to looke unto; what company hee keepes: for evill, baſe, and ignorant company, are like copper, which if thou mixe thy ſelfe with, it wil alaye thy reputation, as gold and ſilver

ſilver is alayed therewith, by the gold-ſmiths.

In thy Election and choice, let not thy affection ſhame thy judgment; but ſo chooſe that thy Iudgment may bee commended in thy election.

The rayling mouth of an envious villaine againſt the good, is the divell's bagg-pipes.

Anſwere arguments with reaſon; if reaſon will not bee heard or approved, then anſwere them with ſilence.

Remember alwaies that practize

practize or action takes more deepe impreſſion with men then precept or diſcourſe, which *Diogenes* well knew when hee tombled his tubb.

Our deſires begetts our cares, and our courſes our fortunes, or the accidents befalls us meeting with others in the ſame paſſages, which wee wrongfully attribute to deſtiny, for all things with us, comes from our ſelves, or by our ſelues; I meane mundanely: therefore when thou heareſt a man complaine of fortune, conſider his courſes,

with

with himſelfe and others.

The Philoſophers ſtone is like the northweſt paſſage, lockt up in ſtrechio D'avies, but not ſo coſd in ſeeking.

Things profferd and eaſie to come by, diminiſh themſelves in reputation & price: for how full of pangs and dotage is a wayling lover, for it may bee ſome browne beſſie? But let a beautie fall a weeping, overpreſſed with the ſicke paſſion, ſhe ſavours in our thoughts, ſomething Turnbull.

A man poore, yet rich in knowledge; undertaking to worke

worke ſome excellerie in this helpeleſſe age, is like a Merchant that intends ſome rich Sea voyage, without a Barke, Victuals, or Men.

The wiſer ſort of humane judgements, doe not accept forme for matter, but matter for forme: other wiſe our Sophiſters would bee taken for wiſe men, who are yet but Prentiſes therein.

A conſtant and wiſe conſidering Spirit, giveth onely place to mens humours, not to variation in truth.

A bold talking braggart, is like the torrent running from

a Mill, troubles the eare and eye fruitlesſly, with what he hath done and ſeene; but angle him of his knowledge, and you may perhaps catch a Gudgeon.

The true correction of an ill tongued man or woman, is to bid them ſpeake as they have found, and knowne, and not more, or leſſe; and forfit for untruths.

He that converſeth amongſt ill tongued people, is like him that walkes amongſt thorns, and to contend with them is to tread on Snakes and Adders.

Con-

Converſation with earthly Company and terreſtriall things, is but groueling upon this ſurface of our great Molehill the earth: but when wee in our ayerie diſcourſes lift our ſelves higher, let us take heed wee put not our mouths too peremptorily into heaven.

Natur's Inſtruments wherewith ſhe ſo wiſely and wonderfully workes in the Vniverſe as we ſee, are the Sunne, Moone and Starres Influencies, motions, upon, in and with the Elements and ſeeds; But God omnipotent works his will by his unſpeakable

power

power and word, by Angels, Nature, and all things; to whom bee all praiſe.

It is no more iniuſtice in almightie God to kill and deſtroy evill men, then in one makes glaſſes, and diſliking his workmanſhip therein, breakes them into the fornace againe.

When extreames oppreſſe thee, conſider wiſely thy courſes, and ſearch well into thy ſelfe and actions, if thou beeſt not the cauſe of them thy ſelfe, and through the perverſneſſe of thine owne will, before thou blameſt

For-

Fortune, or that wee call Deſtinie; the one a word or figment, the other a courſe of occaſion, or chaunce.

Caſt the eye of thy imagination as a ſtranger upon thy outward actions, courſe, and behaviour amongſt people; and thou maieſt find that thy ſelfelove hath covered many things they ſecretly blame in thee; and which thou oughteſt tacitly to amend, and diſcerne in thy ſelfe.

Seeſt thou thy ſtore ſmall and meanes weake? bee content then with ſmall things;

thanke

thanke God for that thou haſt, deſpaire not of enough, and doe thy endeavour honeſtly, and ſay, *Deus providebit.*

When thou art tempted by that ſenſuall or ſubtill Spirit (thy will) to eate of the forbidden fruit (that is) to cõmit any evill act, eyther fleſhly or mentally, pray to God, ſeeing thy weakneſſe or nakedneſſe, and caſt thee downe at the foote of his mercy ſeate, laying hold upon the merits of his Sonne our Saviour and mediatour Ieſus Chriſt, and ſay with the Pſalmiſt, If thou

O great God ſhouldeſt looke on all that is done amiſſe, who can endure thy Iuſtice? O conſider that we are but duſt, and ſeeing there is mercy and compaſſion with thee, pardon my frayleties, and keepe mee from preſumptuous ſinning, and ſuffer me not to be led into temptation, but deliver me from all evills.

Wee paſſe our time here with great care of our preſent being and the converſation thereof; but God bee merciſull, for the moſt part of men, little looke to the future; which is perdurable. O let us

note

note and remember what the wiſe man ſayeth, *viz.* As the tree falles ſo it lyes.

Goe not to a covetous man with any requeſt too ſoone in the morning, for his covetouſneſſe is up before himſelfe and hee before thee; but ſtay till the afternoone, then hee'le bee drunke upon ſome borrowers purſe.

Muſicke breathd by a gentleman, is a juell or earing in others hearing: in a begger or fidler, it is a wallet in the eyes of others thoughts.

Wee neede not goe any further then the conſideration

tion of our ſelves (who are by *Moſes* in *Geneſis* ſaid to be Gods Image) to prove or as it were ſee, the Trinitie in Vnitie, and Vnitie in Trinity; for is not *Deus pater anima Mundi*? is not *Filius mens aut velle Dei patris*? and is not *ſpiritus Sanctus operatio & gratia Dei*? *& deus ipſe in potentia & actu.* Compare then our bodies to the great world, our bodies and fleſh ſhall turne to duſt or earth, ſo ſhall the world to his *priſtine Chaos*; our ſoules ſhall endure for ever; God is eternall; our minds affects this or that,

God the Son came downe, was incarnate, ſhowed and taught his Fathers will miraculouſly, ſuffered, deſcended, roſe againe, and aſcended into his firſt place. The mind of man circuits, but ſtill it returnes the mind, concluſively; as the Soule and mind ſetts the ſpirit to organize in the body to act; ſo the Holy ſpirit proceedes from the Father and Sonne, in the motion of the univerſe, to effect and act his minde aud will. Wherefore with *Anaxagoras* all things are in all things, *Anima*, *Mens*, *ſpiritus*, One in that

that all, who is three in parts or persons; who moves this all, making all things obay and serve this one God, as his instruments or organons: wherefore *Plato* sayed well; *Caput eius est Cœlum, oculus ejus Sol, luna & stellæ; venter mare, pedes terra, &c.*

Thicke fire was the medium betweene God and *Moses* in the bush: So the unspotted flesh, though elementall, of the Sacred virgin; the interpose betwixt the Deietie of Christ and us.

For *Ethnicks, Atheists, Turkes, Jewes &c.* making question

why an Eternall ſhould have a Sonne? anſwere is, God's power and word tooke fleſh of the Sacred virgin, to ſatisfie his juſtice by the order of his mercie; and ſince it was for man, hee ſerved it in the ſame livery; which no Angell, or creature, could doe, no more then the hatchet can worke alone.

Hee gave *Moſes* lawes in Tables of ſtone, which *Moſes* brake in anger of the Iſraelites Idolatrie: but hee gave us precepts in our owne ſimilitude, which was darkned likewiſe by our Sauiour his

his death on the Croſſe, but renewed by his reſurrection, as the other by *Moſes* re-maounting.

If there were 100000000 millions of people on the earth's ſurface, more then there is; every one having a burning glaſſe, yet all might uſe it to effect by one Sunne; In which there are excellent, cogitations to bee meditated.

The glory of the Almighty ſhines in all good things, as his relucent creature the Sunne, ſpreades his beames in the univerſe: but when it

pleaſed him to contract himſelfe to his word, then as a burning glaſſe, gathers the rayes of the worlds Sunne: ſo hee kindled a fire on Syon hill, and a bright flame in the wombe of the bleſſed Virgin, which the proud malice of the Iewes ſtriuing to extinguiſh, made this Gods Son our ſoules lumination ſhine the brighter.

Whenſoever thou ſeeſt the Moone goe into a Clowde, thinke of the glorious aſcenſion of our Saviour, and how hee is in the Sacrament or Communion.

God

God is one in himſelfe, but as hee appeares to the world and us, is three, *viz.* God the Creator, and our Father; God the Sonne, as he wore our humanitie, ſuffered, and redeemed us: God the holy Ghoſt, as hee inſtructeth, gouerneth, and Conſolateth us. Yet all is one God, to whom bee all prayſe.

The exceeding difference betwixt us and our Saviour Ieſus Chriſt, is very apparent in our diſpoſition; for we are bent to the Humanitie, and he bent it to him.

When we contemplate in the feruour of Prayer to find an Idea of the all-Creator, the vtmoſt wee arive vnto is a light, which our limited thoughts cannot ſo expound, as belongs to his ubiquitie: and ſo wee are ſet up as with a period. Therefore O wonderfull bounty and goodneſſe of God, that hath ſent downe his Sonne, and cloathed him in the ſhape of our humanitie, whereby he is our *ſpeculum*, and through whom we ſee Gods mercie, power, love &c.

The

The word Godly or God-like, and it's *Econtrà*, hath great ſignification, denoting ſome vertuous action, or contemplation, or the contrarie to the contrary.

The whole univerſe is but as a bowle in the hand of the Almightie; but no magnitude can containe him that made ſpace and place.

As the luminous carboncle of the Firmament, whoſe preſence makes the Day joy, and the Night mourne his abſence, is the guide vnto our bodies in this world: So the incomprehenſible

glorious Sunne of Heaven is the presence of our day in God; and our guide to his presence.

All the workes of God are essentiall & concreate, not as man looking on his face in a glasse, a vanishing shaddow: for God from all eternitie could not but know himselfe, and looking upon himselfe, doubled the beames of his glorious essence, & begat his similitude or (*quatenus nobis*) his Son, the divine love of which resemblance, produced the holy Ghost or Spirit, three individuall persons

ſons, in one Godhead; to whom bee prayſe, honour, and glory, in one thankes.

Let God his ſtudie, bee the cheefeſt place, in thy Soules houſe.

The higheſt orbe for our ſtation, is the earth, the loweſt orbe to God's viſion is the earth; what hee hath done above is for us to looke upon, and admire, not to examine: but what hee hath by his Commandements and his Sonnes precepts, directed us to doe, and beleeve, wee ought carefully to looke unto, (that is) by our Saviour

his

his words thus in breefe: Loue God above all things, and thy Neighbour as thy ſelfe.

God is a ſpheare whoſe Center is every where, whoſe circumference is no where: A light which through too much claritie becomes inviſible, a greatneſſe containing all magnitude, a power gouerning all potencie, and a goodneſſe inexplicable.

To beleeve things fall only under our ſences comprehenſion, requires no reward, for reaſon payes it: but things beyond our reach and veri-

fied

fied by two double Teſtimonies, engroſſeth our bliſſe of faith in heavenly Characters.

The miracles of our Saviour being ſo ſupernaturall, ſhowed the ſtony Jewes, had beene Gorgonized, before his comming.

All ſacred words and divine figures, denote unto us, what wee ought to know, and knowne to hold inviolably and ſtrongly.

The Humillitie of our Saviour, is th'exaltation of our hope to ſalvation, the foote of which Ladder was

his

his humanitie, the top his deitie; the Angels going up and downe, figures of his Passion, Death, resurrection, and ascention; *Iacob's* sleeping our lethargie in sinne.

God who containes all glorious formes within him, cannot be comprehended in any figure by man: therefore hee sent his Sonne in man's owne figure, to bee the readilier cogitated by man.

The Ancient Ethnique world, were ever too apt and busie, in Deifying men, if they were but a litle taller in their deserts then the ordinarie

dinarie pitch of others, as in Saturne, Iupiter, Hercules &c. And this was but a tricke of that evill and malignant intelligent ſpirit, that aped in them before hand, what hee knew would really follow in our Saviour Chriſt Ieſus; thereby thinking to ſtopp his reputation with ſuch communitie.

By our proneneſſe to evill and penetrative ſorrow after the fact, it declares that our Nature is depraved from the firſt purity we were plac't in, for goodneſſe cannot produce euill.

Doubt

Doubtleſſe the conuerſation of ſome intelligent evill and depraved ſpirit through envy inſtigated, enticed and contaminated man's Soule; which was the fruite forbidden, or that Tree of knowledge in good and evill; even as coyture with an uncleane woman contaminates the body of a man.

It hath beene queſtionable in my thoughts, why that diſplaced & dejected ſpirit ſhould ſo greedely ſeeke after mans ruyne: I can cogitate no further, then that his nature being depraved, his burthen

burthen of torments great, his deſpaire of releaſe deſperate and greevous; his enuy therefore is ſtrong upon thoſe are in way to obtaine his place, whom he ſeekes to hinder & enſnare in the nets of their owne ſenſuallities, which hee knowes and ſee's by their proceedings and life.

Paradiſe was created and the man in it, of pure and incorruptible Elements, and the corruptible World for all other things; but by mans breach of Gods Commandements, the puritie being taken away, man became Com-

Companion with the other Creatures, and by feeding on thoſe Corruptible things, by little and little was ſo thruſt out of Paradice; that is, out of Incorruptibilitie or tree of life, into Corruptibilitie, and death.

As by ill enclined will man fell, and was depraved: ſo by God his good enclined will, man may riſe and be ſaved.

God could eaſiler performe the power of his will by his owne Eſſence, then by any under or ſubordinate power: and becauſe no man can ſee him and live (he appearing

pearing in his pure Eſſentialitie) hee therefore Clowded himſelfe under the fleſh of the Holy Virgin.

I have noted many carefull to ſtoppe the waſt of fire, and but careleſſe in the waſt of their time, the ravenous conſumer of the moſt precious Iewell. *viz.* Salvation.

Mans Soule is a ſparke of the pure Fire circuits God his Seate, ſtrucke into the Tinder of the fleſh by the will of the great Creatour, and life diſpoſer; which if here contaminated by variation, and ſenſualitie, cannot approach

proach to his puritie till purged; but obaying God his will, and acting to their power the precepts given by his Sonne, it becomes a glorious Eſſence, and ſhall reſuſcitate and illuſtrate the body into the ſame ſpirituall ſubſtance.

When I heare in ſome great Cittie, many Clocks ſtrike neare together, I then judge the howers are neare true telling: ſo when I ſee, reade and heare the unitie of many ancient and moderne judgements agree in Conformitie, I deeme their expoſition and declaration to bee

next the truth in all ſcience.

The beſt manner of meanes for us to know our owne ſoules, and immateriall matter whereof it was made, is to come neare unto God by faſting, prayer, humillitie, good deeds: and for that which is his ſeate and circuites his glorious Majeſtie, is of the ſame ſubſtance; and if worldlings knew their Ignorance, they would not bee ſo bold with their follie.

God his ſeate (as ſayeth a Philoſopher) is in the pureſt of pure and inviſible Fire, which he by his gracious free

Spirit

Spirit onely hath distributed to man in his first infusion of life, whereby man is *Microcosmos*, (with reverence be it spoken to the Deitie) and as in the Threds of a Spiders webbe the Spider being centrall, the least touch in circumference gives notion, so all the actions of man are by infinite wayes, perceptible unto God, and hee nearer unto us, then wee to our selves.

I conceive Heaven to bee repleatly filled with all spirituall delights, as the best and most excellent musicke, composed

poſed with a Homonimall Congruence of well choſen Chordes, and ayerie with the precedents tones.

The ende whereto wee were Created was to ſerve, love and honour God, who doth by bleſſed ſoules ſtill encreaſe his kingdome, in lieu of thoſe delapſed Angels once fell. Seeke to bee one of thoſe Citizens by good and holy life.

When thou prayeſt to God, conceive thou ſpeakeſt to the whole Trinitie; when by addition of Father, then to thy Creator; when to the Sonne,

Sonne, then to thy Redeemer, when to the holy Ghoſt, then to thy Sanctifier: So thanke thy Creator, through thy Saviour by thy Sanctifier, and ſo in all thou thankeſt God, for all.

Prayer is a ſpeaking to God, in which let us regard what it were for a poore diſtreſſed worthleſſe perſon, to come before the preſence of ſome great Prince or Potentate of a Kingdome; and ſo ſtretch or enlarge thy conceit, how then before the king of all Potentates Cœleſtiall and Terreſtriall, what a reverence and

and awfull reſpect ought to bee uſed? No faſhion or words can expreſſe it, but an humble heart, and minde, voyde of all earthly cogitations, is the beſt oblation, if done with all ſinceritie.

Pictures of ſancteous hiſtories are but notes of divine actions in humane characters.

Hee that doth not beleeve the *Credo* or *Symbolum Apoſtolorum*, hath little to doe with the *Pater-noſter*.

The *Pater-noſter* denotes hee is our Father by Chriſt: *qui es in Cœlis*, that is, above all

things in place, power and glory.

*Sanctificetur nomen tuum,* the dutie of our acknowledgement and due thankes to his goodneſſe.

*Ædveniat regnum tuum,* that all things and wee are in and under his regiment, and ſo deſire to bee.

*Fiat voluntas tua,* that we (as we ought) do lay downe all our affections and interreſts under his will and diſpoſe.

*Sicut in Cœlo & in Terra,* that we may bee as obedient to his heaſts and Commandements

dements here, as his heavenly hoſt high bleſſed is there. The reſt are all plaine particular petitions for our private good.

The ancient uſe of praying on both knees, ſignifies, in my judgement that wee ſhould offer up all our actions and ſtrength to God; for a man in ſo kneeling diſableth himſelfe of the poſſture to act, is unpaſſible, and as fixt to that hee came from, and to which he muſt returne: The lifting up of the hands, denotes hee is before a dreadfull judge, craves

mercie, ſhowes the cheefe actors of evill and wronges, and the receivers of many benefits; But the ſtanding up when the Creed is pronounced, denotes, we ſhould bee ready to juſtifie, ſtand too, and maintaine thoſe Canons of our Faith againſt all *Turkes, Jewes,* and *Infidells.*

There is a Circle drawne about the liſt of mans libertie, and by God preſcribed; out of which if any exorbitantly goe, they fall into the Divels laſh, who haunts there as the whippe of God his juſt juſtice, whereby wee

ſee

ſee many puniſhed in this life, and by ſtraying out of the fold, fall into the wolfes jawes.

The ſtars and ſecond cauſes predominate but upon and in our earthly part and humours, for the Soule of man was inſpired by God, and hee is above all: therefore accidents are but as ſtumbling blocks, which wiſe men ſees, and ſtepps ouer, but fooles (as ſayth *Salomon*) goe in the darke: And the Kingly Prophet *David* prayed ſaying, Set up thy ſelfe above the heavens,

and thy glory O God above all the earth, and ſo (in my opinion) *Sapienos dominabiter Aſtris.*

Wee many times idlely blame Fortune, a meere imagination or Idea, when our owne follies and improvidence, is the reall cauſe of diſaſters. For ſuppoſe a tyle fall's on the head, and hurts: why fortune therefore you might have kept at home; but you muſt by neceſſitie goe that way! blame the neceſſitie then. Fortune is a figment to expreſſe chaunce by, unto which we are all ſubiect. When

When ſtormes, inundations, Thunders and Lightnings, Earthquakes, Circuite us, wee then aptly confeſſe our ſelves under Creatures, and that with terror and miſerable feare, but by forgetfullneſſe wee againe clime aboue *Ela*; nay further into Gods cloſſet, to his foreſight, and predeſtination.

The Chaos of all things, may bee compared unto the flint and iron; the ſtriker God, the lint or tinder, corporall ſubſtance, the ſparkes, life, or ſoule.

In ſpeaking to God by

prayer, although thou canſt not give the reverence is due; yet give what thou oweſt and canſt duely: Let thy breath firſt laud him in his goodneſſe; ſecondly, crave mercy for thy offences; thirdly, give him thankes for thy received benefits; fourthly, humbly crave the preſervation of thy eſtate here, and life of bliſſe to come.

It is not the mouth or lip-labour God reſpects ſo much, as the heart or mind in an intelligent orator; yet the reſurrection of the body denotes that our prayers ſhould

ſhould not bee meerely mentall, but conjoyned with corporall action: for ſhall wee not with Saint *Paul* hope to ſee God even with the ſame eyes? Lift them up towards Syon hill then, bend the knees, reach up the handes, offer the calves of the lipps, make all thy powers powre forth the prayſe of him that made thee.

Meere worldlings in Iudgement, are blind in cenſuring divine myſteries; for did not *Feſtus* and the learned *Athenians* deeme Saint *Pauls* preaching fooliſhneſſe?

but an over ſtupid devotion ladeth out of the lighter of the fantaſie more into the Arke of the Church then ſhee ſhould carry; but Sectaries would throw the Churches treaſure over boord.

All our life heere is but an entertayning of vanities; what good doth capps and reuerences really any man? The ſatiſfaction of appetits, is but the uncouering of our wants; heaping of Riches, but as ill ſervants, that will runne to others from us, and lagge behinde us: nothing heere permanent or true happineſſe;

pineſſe: let us therefore bee carefull to purchaſſe by prayer and good deedes, treaſure for heaven, that wee may have wherewith to ſatiſfie our reckoning there with the great Hoſt, who hath forgiven us one ſcore already, and therefore let us not preſume too much on the next.

When I conſider the weakeneſſe of our humane nature, I wonder mankind can bee proud, for wee cannot ſubſiſt a litt le time without the props of meat and drinke, ſleepe, reſt, &c. which

which the Angells, and ſpirits need not nor uſe: but when I cogitate our frayltie and vanitie, I breath with the Prophet *David*, Lord, what is man that thou ſhouldſt be mindfull of him!

The beſt uſe of dreames is to cogitate that as by fullneſſe or coldneſſe of the ſtomacke, Crudities cauſeth fearefull apparitions to the wakeing and working fantaſie; and as good and temperate heate, digeſtion and humours, cauſe pleaſant and delightfull paſſages; yet all but ſhaddowes and vaniſh

like

like darkneſſe from the Sunne, when we riſe; So when the ſoule is freed from this terreſtreietie, which clowdeth the judgment and reaſon; then the evill workes cõmitted eſſentially, caſteth the ſoule moſt really amongeſt thoſe are indeed evill, not in apparition, but deformed Divells indeed: And the good & vertuous deeds amongſt the bleſſed pleaſures of holy ſpirits and Angells. Wherefore let us take heed wee goe not to the bed of our grave with a ſtomacke over-charged with

with Sinnes.

It much matters not, what Religion a foole or a knave is of, for their babling is but vaine prating, and the tree is beſt knowne by the fruit.

*Dis* the god of Mony now laughs out right, becauſe his warres are in more eſteeme amogeſt fooles, then vertue, and *Stultorum plena ſunt omnia.*

Th'Almighty God, is the Soule of the univerſe, and the rayes of his ſplendour, is the quinteſſence in every thing, bee it Minerall, vegetable, or Animall; therefore

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in whatſoever genus or region an inveſtigating Philoſopher would grow intelligent, in that let him ſeeke the quinteſſence, which is his Moone, or elſe hee laboureth in vaine, and gathereth leaves in ſteede of fruites and ſeedes, for no man can truely meliorate any thing beyond his naturall perfection, but by multiplying his his quinteſſentiall part.

Quinteſſence is not as Spagerique miſtake it, ſeparation of pure from impure, but muſt be taken from both

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the thinne and thicke, the ſpirituall and corporall. It is within all things *non ſecundùm locum et partes, ſed ſecundùm virtutem et actionem naturalem.*

What is it to mee, what is in the Sunne, Moone, Starrs, whether they are worlds or whatſoever Containing; when there is a law ſet downe for mee, *viz.* to ſerue their Creator and mine, on this earth; whereto I am fixt, by that upper ordinance who made them and all. But what I can lawfully finde heere, he hath given me leave thereby

thereby, to prayse him, and helpe my selfe.

What thou speakest. *i. e.* cogitates, within thy selfe, know God onely hears, that sees without the eye, heares without the eare, and made thee both interiourly and exteriourly; But what thou doest outward either by action or wordes, spirits and men both good and badde, see and judg of. *Cave.*

Not by eating, drinking, or sleeping doth the soule live,&c. but those additions helps her to sustaine the bodies ponder and grossnesse.

When

When thou telleſt another any thing, thinke hee is thy enemy preſent in his rotation of thought, or may bee ſo futurely.

Man bleſſed by God, with a good underſtanding may be compared to thoſe feathered Fowles, who loſe their plumage in molting time: ſo may man his grace in the heat of ſenſualities, and yet by repentance recover; but he that is ſwallowed up by vice is as the Fowle taken, kild, and plum'd by Cooke ruffian the Divell.

God is the Spirit of Spirits,

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the Lord of Lords; King of Kings; to bee worſhiped in Spirit and truth; Angels, Spirits, Poteſtates, Powers, Sunne, Moone, Starres, Firmament, Fire, Ayre, Waters, Earth: the faculties of his hand; and the univerſe his Inſtruments; Man his Spirit is a ſparke of that flame, a droppe of that Sea, a moate in that ſunne, his ſoule with her powers, are his Spirits faculties, his body is the organon.

God made man and the whole world to his glory, prayſe, and uſe; yet without his

his needing them, as we doe neede, *viz.* garments, houſes, &c.

God is within all things, but not included; without all things, but not excluded.

There are ſome of opinion that each man hath a double Genious, a good Angel and a bad, as they pleaſe to tearme them; which I hold no other but the Animall ſpirit and the intellectuall; The Animall deſireth the bodies contentment, the intellectuall the ſoules: if the Animall hath the domination, the man is given to mundane

delights

lights which periſh with the life: if the intellectuall hath the predominance, the ſoule rejoyceth in ſpiritual pleaſure, and affects things good, and eternall. Every mans converſation for the moſt part ſhowes who carieth the bridle of the will, how, and when.

Thoſe that worke on Natures terminations, reſemble them who ſwallow the nut, ſhell and all, for the kernels ſake: for no man can further reach the determinate ordination of God in his handmaide Natures houſe, then

then by exuberation of the ſeeds, for, as ſayeth the Philoſopher, *Species in Speciem non tranſmutantur niſi reducantur ad primam materiam,* and that ordinately digeſted, doth in Philoſophie worke beyond Natures Creatures wee ſee; wherefore let no man deſpiſe, or condemne that he knoweth not.

God almighty, being the fountaine of all wiſedome, as wee call excellent *Sapiens*, cannot be without the poore riveret of reaſon, which hee hath given to man.

As our Saviour ſuffered the afflictions

afflictions of humane nature, as hunger, thirſt, ſorrow, feare, anger, weeping, abſtinence, paines &c. So ought wee in ſoule and life to imitate him to our powers, *viz.* to abſtayne from Ebrietie, to avoyd vayne mirth, and to greeve for our ſinnes, to bee valiant in his defence, to bee meeke & humble, to mortifie our carnall affections & to endure afflictions patiently.

He that will duly waigh & conſider the great and intollerable ſufferings of our Saviour, *par le menu* as the French Phraſe is; *viz.* his blowes,

blowes, whippings, ſcourgings, the contumelies of the deryding and reioycing of his tormenters, his griefe for the lamenting of his friends, his burthen of the croſſe, his ſtretching, nayling, drinking vineger and galle, his raylling ſpectators, &c. And withall conſider his patience therein, and lamblike endurance, not opening his mouth to a murmur, but in prayer, & that even for them were his grievous afflicters: and then poyze thy ability to theſe endurances, and thou muſt by force confeſſe him not

not onely God but thy wonderfull good God, thy exceeding pittifull redeemer; and ſtand confounded in thy weakenes, ſaying, Glory and immortall thankes bee to the Lambe, that ſo tooke away the heavie burthen of our ſinnes.

God his iuſtice is much to be feared, for as he is the fountaine of all wiſdome and our loving creator and father, yet to ſhow his deteſtation to willfull ſinners, like a wiſe ſchoolemaſter hee did not much afflict *Adam* and his ſeed, ſo long as they ſtood

but poore and weake man; but when his juſtice, mercie, word, and promiſſe, tooke fleſh and cloath'd it ſelfe in our durty garments, then God to puniſh man and *Adams* fault ſhowed forth the length of the Arme of his Iuſtice in our meeke and ſuffering inocent Saviour; then did his anger burne, nay flame, againſt diſobedience, and that ſo extreamly, that had hee not beene God alſo, that beare the burthen thereof, fleſh nor humane ſpirit, could have endured the thouſand part of the torments hee ſuffered;

ſuffered; which patiently borne and ſuffered, his iuſtice was ſatisfied, and man reſtored, & directed by a new law, which we are all bound to keepe heedfully; and to take heed of rebellion heereafter.

When I obſerve a cruell Carter yerke and flaſh but a poore over-toyld Iade, or a haſty foole ſpurre him to the guts, I cogitate then, if our godleſſe dainty gallants were but ſo pythagorized, how they would wiſh they had lived better.

Haſt thou a great eſtate, and a great ſparke of Prome-

thian fire; a larger capacity, a quicker wit, a more ſolid judgement, a more penetrating underſtanding, than many others? art thou not deceived by thy ſelfe love? &c. then remember our Lords parrable of the Tallents, to whom much is given, of him much is required.

It is not the bare letter of ſacred Scriptures men vary ſo much in, as the ſence; therefore to ſayle ſafely in ſuch an immenſe and profound Sea of myſteries, where the guſts of ſelfe conceit will bee puffing, it is wiſe waryneſſe to waigh

waigh up the Anchor of faith, and ſet ſayle of Chriſtian paſſage, by the direction of the wiſeſt and beſt experienced Maſters & Pilots, who have made happy voyage before us; and ſuch are the Ancient Fathers.

As the Iewes uſed our Saviour, ſo do Sectaries the Scriptures; firſt they ſee and wonder, then queſtion & traduce, then turne them up & down, at laſt torture & crucify them.

Reporters of diſputations in theſe latter times, reſemble ſuch Painters that make all the figures and houſes accor-

ding to their Country forme and fashion; but a true relater should give every sillable his due by report, however hee affect.

There is no Creature but loves themselves most, and others to themselves, else looke for no love in this lower world.

As addition and too apt Credulitie are motives to superstition, so diminution and incredulitie, is the way to Atheisme: keepe therefore right in the apostolique path of faith.

Hee may according to ho-

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ly Athanasius Creed, be well held a Christian and Catholike, that hold's and beleeves the Trinitie in vnitie, and the Vnitie in Trinitie: that is our mayne, & all other Circumstances should not (in my opinion) make Christians shed the others blood, if the Divell were not too busie in the envious hearts of place-holders; for wee ought not to doe evill that good may come thereof.

In all thou doest intend, make God still thy chiefe materiall and end.

This life is worne away

as

as a winter day, which to the happy worldlings, seemes faire and pleasant; but is short and variable: to the good and godly (if afflicted) it is foule, and windie; but the night of death brings them rest, and a home in heaven; when the wicked then lye without dores.

God is the Father of eternitie; men and Angells Sonnes of *Ævum*, all other Creatures subiects of Time.

*FINIS.*

Errata.

Page 34. line 4. for his, read to a. p. 59 l. 12. for but, r. both. p. 102. l. 1. for russettings, r. rustings. p 136 l. 15. for honest, r. honestest. p. 147 l. 2. leave out but p. 153. l. 1. for excellery. r. excellency.

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From pag 161 to the
End of Ramenta
Theologica.